

NATIONAL Jewish Post and Opinion

"If You Let The People Know, They Can Act Intelligently"

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'Gas Chamber' Pamphlets Flood Capitol

WASHINGTON (P.O.) — Anti-Semitic propaganda threatening American Jews with the "gas chamber" continued to flood the nation's capital with Anti-Defamation League officials seemingly powerless to do anything about it.

ADL OFFICIALS termed the leaflet, "the most vicious and insulting seen in many a day."

Behind the new drive is an old anti-Semitic peddler, George Lincoln Rockwell, of nearby Arlington, Va. Rockwell called for enlistment of American Nazis to fight the Jews.

REPRESENTATIONS by Herman Edelsberg, ADL director here, to capital authorities were turned down on the basis of "free speech." Edelsberg was also rebuffed by the N.S. Navy where Rockwell holds an officer's rank in the U.S. Naval Reserve.

District ordinances technically forbid distribution of leaflets that may precipitate a breach of peace. The Nazi leaflets also requested financial contributions and such solicitation is unlawful without license. But it appeared that the District authorities would not act because of devotion to "free speech" considerations.

Goldmann Hit For Statement U.S. Rabbis Seek to Control

Reform Has Secret Weapon To Torpedo Conservatism

DENVER, Colo. (P.O.) — A suggestion that the Reform Movement might torpedo the entire Conservative movement overnight, by using a secret weapon, has been made by Rabbi Harry Essrig, of Grand Rapids, Mich.

As reported in The Intermountain Jewish News, Rabbi Essrig asserted that the secret weapon "could spread alarm and distress in its (the Conservative) ranks and usher in the golden era of Reform."

The rabbi said his secret weapon is "the wearing of a yarmelke in our sanctuaries," which he called "the greatest stumbling block to our imperialistic ambitions. Let's put it on and go to conquer the Jewish world."

By GERSHON JACOBSON
New York Bureau Chief

NEW YORK (P.O.) — A statement attributed to Nahum Goldmann, president of the World Zionist Organization, drew bitter fire from rabbinical leadership here.

GOLDMANN is alleged to have declared in Jerusalem that those in the synagogue who seek to become American Jewry's spokesmen in all matters misrepresent the whole concept of the synagogue and its leadership. Goldmann is quoted as saying that the synagogues should represent Jews to God.

Rabbi Jay Kaufman, assistant to Rabbi Maurice Eisendrath,

president of the Reform Union of American Hebrew Congregations expressed doubt that Goldmann had made such a statement, but added:

"However if this alleged statement was made, it is not true and unfair to leaders of all three groups in American Judaism."

RABBI BERNARD Segal, executive director of the United Synagogue, also expressed doubt about the accuracy of the quotation.

"In the absence of a full text of Goldmann's talk," he declared, "it would be unfair to make a definitive comment. However, the statement attributed to Dr. Goldmann appears to reflect an unfortunate ignorance of the reality of American Jewish life. It appears that Dr. Goldmann is unaware of the fact that the vast majority of our people in this country today identify themselves first and foremost in terms of synagogue affiliation."

Segal added that, "if synagogues today are the spokesmen of American Jewish life it is by no means the result of 'ambitions of some leaders of synagogal organizations,' but is the free expression of a deliberate choice on the part of the rank and file of the American Jewish community, a choice which is entirely in keeping with the history of Judaism across the centuries."

MOSES FEURSTEIN, president of the Union of Orthodox Jewish Congregations, declined to comment, explaining that he wanted more time to develop the Orthodox position.

Nasser Thumbs His Nose at UN Secretary

Hamarskjold Most Uncomfortable Diplomat

UNITED NATIONS (P.O.) — The most uncomfortable man in diplomatic circles this week continued to be Dag Hammarskjold, United Nations General Secretary.

After countless weeks of negotiations, Hammarskjold elicited from Nasser an agreement to permit Israel goods through the Suez on several conditions.

Principal of these was that the ship be not Israel's and the cargo be purchased from Israel before going through the canal.

Although Israel refused to accept these conditions for fear it would compromise her demands for full use of the international waterway, she did decide to test Nasser's sincerity.

AS THE result, the Greek ship Astypales, which met all the conditions set down by Nasser, is now being held at Port Said, with its cargo in danger of being confiscated, and Hammarskjold is sweating it out while Nasser disdains replying to his telegrams.

Israel officials are pressing Hammarskjold and Ralph

Bunche, who was instrumental in negotiating the arrangement.

As a result, in UN circles the newest joke has to do with "Nu" and "No."

AN ISRAELI delegate calls a UN official every morning and inquires, "Nu?"

He receives the invariable reply, "No."

In Washington, the U. S. State Department finally took note of the situation when Francis O. Wilcox, assistant secretary of State for international organization affairs, said, "I hope this was not a deliberate attempt to freeze Israel out of the Canal."

Hospital Switches Babies; Mothers Won't Exchange

BEERSHEBA (P.O.) — A fascinating case in which two mothers whose babies were switched shortly after birth in the hospital here has authorities stumped. Both mothers refuse to accept their own babies, asserting that they have gotten used to the other's baby.

POLICE ARE powerless to intervene. The babies, both born to wom-

en 30 years old, received proper identification bracelets, but their cribs were switched by a negligent nurse. The nurse, without telling hospital authorities, sought to persuade the mothers to change back to their own babies, but failed.

A day after the mothers had departed for their homes, the nurse confessed to a doctor. The doctor immediately notified Haddassah authorities in Jerusalem, the police and the health ministry, but this battery of officialdom was powerless before the rejection of their request by both mothers.

THE MOTHERS came to Israel from Yemen and from Cochín, China. Mrs. Hamama Yihye is from Yemen and Mrs. Hanna Moses, came from Cochín.

The two nurses were suspended temporarily.

At latest reports, one of the women, Mrs. Yihye, was said to have grudgingly conceded that she would exchange her baby, but Mrs. Moses was still refusing all importunations.



Her First Doll

This underprivileged child in one of the Israeli settlements is doing what every child does when it gets its first doll. The youngster is twisting the feet and arms to see what will happen. Hanuka made joyous for these thousands of Israeli children through the annual Hanuka Toy Fund sponsored by The Jerusalem Post.

In 'Best Integrated' City

Intermarriage Rate Is Double Average

DENVER, Colo. (P.O.) — The San Francisco Jewish community, often described as the best integrated in the U.S., has an intermarriage rate twice as high as the U.S. average.

A survey concluded recently by the Jewish Welfare Federation there shows a total of 17 per cent of those living in the city limits as having intermarried. In the suburban Peninsula district, the rate jumps to 20 per cent, and in nearby Marin, to a record 33 per cent.

These figures were revealed in the Intermountain Jewish News here.

The figures for synagogue affiliation and Jewish practices were deplored by Rabbi Saul White, according to the Jewish News.

"One third of heads of households indicated that they never attend religious services," Rabbi White is quoted as saying.

Rabbi White added that "a small percent observes kashrut, 4.4 per cent strictly and 82.8 per cent none at all.

The survey showed also a conflict between belief and practice in the matter of Jewish education.

While 94 per cent of the Jewish population favor Jewish education for the children, less than half of the children in the area receive even a Sunday school education.

The Jewish population of the area was put at 66,000 by the survey.

German Language, Culture Club Vetoed at Yeshiva University

By DAVID WACHSTOCK

NEW YORK (P-O)—A resolution proposing a German language and culture club at Yeshiva University has stirred up the student body here. The stu-

dent council rejected the resolution 9-3.

Student opinion was divided on the advisability of such a move.

GERALD BLIDSTEIN, writing in Commentator, official under-

graduate newspaper of Yeshiva college, opposed chartering of such a club. Recalling that the killing by the Germans of six millions Jews evoked a strong emotional response, he asked "Should we subdue this emotional response? I believe we should not; I believe that it is a sign of health that we can still hate and feel disgust.

"This feeling," he continued, "must color one's attitude toward German culture and this coloration found a symbol in the opposition to a German club on Yeshiva campus. In our personal lives we may express this attitude by not buying German goods. A university must symbolize its emotional response in

a different sphere, and it seems to me that the refusal of a charter to the German club is a valid and authentic manifestation of that feeling."

ABE GAFNI, a senior at Yeshiva, disagreed with Gerald Blidstein. Answering him in the student publication, he asserted that, "To identify Nazism with the whole of German culture would be a gross misconception. The writings of Goethe, Heine, and Schiller the music of Bach and Beethoven, compromise a most important segment of world civilization and deserve the interest of every intelligent individual. Their thought and creation exist quite independently of the later Nazi crimes. The

fact that these people lived in the country or wrote in the language of future murderers does not detract from the intrinsic value of their works.

"We in fact," he added, "enhance the twisted Nazi philosophy by equating it in our damnation with German culture in general. By not drawing the distinction between the works of Kant and Goethe we seemingly put the two on the same level. We lose sight of the object of hate by appending to it that which is not worthy of condemnation. As in medicine, we must isolate the disease and stamp it out. The healthy part, however, must be permitted to live."

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More Than Even The Protestant Women

Survey Shows Almost All Jewish Women In U.S. Currently Practice Birth Control

By MORTON ZELENKO

NEW YORK (P-O) — A New York rabbi has quoted a recent survey showing that 96 per cent of Jewish women practice birth control.

THE SURVEY, made jointly by the University of Michigan research center and the Scripps Foundation for Population Research, showed that more Jewish women practice birth control than either Protestant or Catholics.

Birth control is approved by Conservatism and Reform but permitted by Orthodox only because of health reasons.

Rabbi Albert L. Friedman, of the Union Temple, revealed the figures in a sermon in which he took issue with the views on birth control of both President Eisenhower and Pope John.

THE SURVEY was conducted among 2,700 white married women between the ages of 18 and 39.

Percentage figures for Protestant and Catholic women who practice birth control were 89 and 30 respectively.

Rabbi Friedman said he could not agree with President Eisenhower "when he said that birth control is a religious matter and ought not to be brought into politics. Religious groups have attitudes on many matters which are in the political realm and it is often difficult to separate one from the other."

THE BROOKLYN Reform rabbi said that while most Jewish hospitals have birth control clinics, Brioklyn Jewish Hospital "has only a referral service."

Reached by telephone, Mary Magezis, administrator of the Jewish hospital's hygiene clinic, said that pressure by Catholics in the neighborhood had forced its birth control services to, in effect, go underground.

She said that once the hospital had given birth control information to a local woman. The woman's priest, at St. Therese's Church, had called them and irately asked: "Who do you think you are — God?"

ALTHOUGH the hygiene clinic now meets once every two weeks to dispense birth control services to the hospital's patients, she said, requests for assistance by neighborhood people are accommodated in a roundabout fashion.

These people are first admitted

into the gynecological clinic which then refers them to the hygiene clinic. Referrals from outside doctors are also handled in the same way, Miss Magezis said.

A SPOT-CHECK of several hospitals supported in part by the Federation of Jewish Philanthropies of New York revealed a generally more open approach to the birth control problem.

Irving Gottsegen, associate director of Montefiore Hospital in the Bronx, said that the gynecological clinic there supplies birth control information and contraceptive devices to anybody because "everything's aboveboard at this hospital."

Dr. Alan Guttmacher, chief of obstetrics at Mt. Sinai Hospital in Manhattan, said that not only does their birth control clinic provide services to both patients

and the general public, but there is an extensive birth control research program at the hospital supported by grants.

SPOKESMEN for Long Island Jewish Hospital in Queens were reluctant to give information, apparently for fear of being drawn into the simmering controversy. The hospital at first said it had no birth control facilities.

Later questioning drew from the hospital the admission that its gynecological clinic dispensed contraceptive devices to women with gynecological ailments. When confronted with the fact that other Jewish hospitals in the city gave contraceptive devices to anyone who wished them, a hospital official conceded that Long Island Jewish Hospital did the same.

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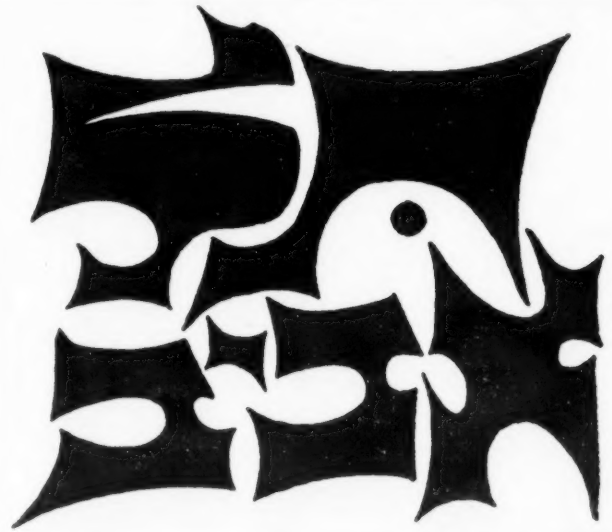
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ON THE OCEAN AT 19th ST. • Miami Beach

Women Resent Remarks By Fashion Designer

By LILLIAN LEVY
Washington Bureau Chief
WASHINGTON, D. C. (P.O.)—
An affair which sold \$152,000 in
Israel bonds was criticized sev-

erely this week for ab lib re-
marks made by French designer
Oleg Cassini, who featured the
fashion-show program.

MANY OF the 900 women who
attended the fashionable affair

expressed indignation over the
remarks.

Prominent organization women
who attended, including officers
of Hadassah and B'nai B'rith,
told The POST and OPINION
that many of Cassini's comments
would not bear repeating in a
family newspaper. These wom-
en, staunch supporters of the
sale of Israel bonds and bond
purchasers, complained bitterly
of the vulgar treatment given
to Israel's considerable achieve-
ments in the fashion industry.

ONE WOMAN asked, "When
will those in the Israel bond of-
fice stop catering to the lowest
common denominator in their
choice of entertainment for bond
functions?"

Bond officials here were
pleased with the results of the
affair, and consider Cassini a
valuable asset. Asked by The
POST and OPINION what pay-
ment Cassini had received, Phil
Greenwood, executive director of
Washington's Israel bond office
said, "Why Oleg Cassini is worth
\$5000 for his services as a com-
mentator; but we didn't pay him
anything. He appeared for us
because of his devotion to Is-
rael."

Orthodox Said Involved In Most Inter marriages

DENVER, Colo. (P.O.) — The
discussion of intermarriage at
the downtown luncheon group
here elicited the comment from
an education director of a local
temple that 90 per cent of the
Jewish boys marrying non-Jew-
ish girls came from Orthodox
observant homes.

MAKING THE assertion was
Max Frankel, of Temple Eman-
uel, who said this was his ex-
perience in 13 years of convert-
ing non-Jews to Judaism.

Rabbi A. Nathan Abramowitz
pointed out, according to The
Intermountain Jewish News here,
that an Orthodox home marked
by authoritarianism breeds re-
bellion sometimes expressed in
mixed marriage.

HE ADDED that a religious
home — be it Orthodox, Con-
servative or Reform — in which
the spirit of Judaism is expressed
in love and understanding is
more likely to be continued into
the next generation.

The discussion turned into an-
other direction when Sid Grazi,
Anti-Defamation League council
chairman, asked, "What is the
objection to intermarriage if

there is conversion to Judaism
and the convert, as often hap-
pens becomes 200 per cent ob-
servant and active in the syna-
gogue and Jewish organiza-
tions?"

RABBI Abramowitz replied
that such a marriage, providing
the convert is sincere and not
motivated by the desire to con-
summate the marriage or for
other gain, is considered by Jew-
ish tradition to be a good mar-
riage. He explained that a year's
study of Judaism is a minimum
requirement.

The fact that the vast majority
of converts to Judaism currently
are female was brought out by
David Goldstein, past president
of the Jewish Family and Chil-
dren's Service.

RABBI Abramowitz, in answer
to a question of what is unethical
about intermarriage, pointed out
that children have a responsibil-
ity to their parents not to break
their hearts. He added that there
must be consideration for the un-
born children who would suffer
the conflicts of a mixed mar-
riage.

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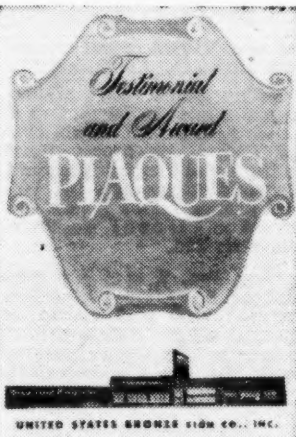
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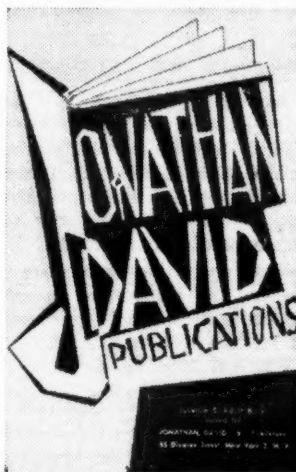


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Sunday, Jan. 3, 8:30 p.m. **Special Hanuka Program with Theodore Bikel**. B'nai Jeshurun congregation, 270 W. 89th st. Public invited.

Monday, Jan. 4, 8 p.m. **Hanuka**

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LECTURES and SYMPOSIUMS
Monday, Jan. 4, 8:30 p.m. **Psychiatric Concept in the Bible and Talmud**, lecture by Dr. H. L. Gordon. Herzl Institute, 250 W. 57th st. Public invited.

Tuesday, Jan. 5, 8:30 p.m. **The History of the Ghetto**, lecture by Dr. Shlomo Noble. Herzl Institute. Public invited.

Tuesday, Jan. 5, 8:30 p.m. **"A Psychiatrist Reads the Bible."** Lecture by Dr. Henry Gold. Fifth Avenue Synagogue, 5 E. 62nd st. Public invited.

Wednesday, Jan. 6, 6:15 p.m. **The Spread of the Study and Authority of the Babylonian Talmud in Western Jewry**. Lecture by Dr. Meyer Kreger.

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Wednesday, Jan. 6, 8:30 p.m. **Mid-week Forum: "Is Secularism in Jewish Life Dead?"** Rabbi Herbert Parzen, researcher Herzl Institute and Bezalel Sherman, director of community and cultural affairs Labor Zionist Organization, Herzl Institute. Public invited.

Thursday, Jan. 7, 6:45 p.m. **The Bible in the Light of Archaeology: "Jacob and Laban in Mesopotamian Documents."** Lecture by Dr. David Neiman. Herzl Institute. Public invited.

Thursday, Jan. 7, 8:30 p.m. **Israel Kaleidoscope: "It Happened in Israel Last Week,"** a roundup on Young Writers in Israel, their life and problems, as told by Amos Aricha, Israeli writer. Herzl Institute. Public invited.

This Week in New York

Visitors to New York this past holiday week of Hanuka will still be able to choose from such activities as a gay Hanuka Festival, a performance of the Israeli folksinger, Theodore Bikel, a lecture by a renown psychiatrist, sociologist and rabbinic scholar, Dr. Henry Raphael Gold and a score of other lectures and symposiums at the Herzl Institute and at the 92nd street "Y".

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years during the Hanuka season the Greater Committee of New York City for State of Israel Bonds presents a Hanuka Festival at the Madison Square Garden.

FESTIVAL AT GARDEN

This year's festival is the major event in the 1959 drive in the New York metropolitan area to raise \$15 million in Israel Bonds funds. Admission to the Hanuka Festival will be free to purchasers of Israel Bonds.

Celebrities of the stage, screen, radio and TV as well as prominent civic, communal and business leaders will be featured at the Festival Monday night.

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DIGEST OF THE YIDDISH PRESS

Why Yiddish at Brandeis But Not at Seminaries?

By RABBI SAMUEL SILVER

Yiddishists were enheartened by a pair of recent events.

1) The New York Consul for Israel, Simcha Pratt, not only praised Yiddish in an address, but spoke in it.



Rabbi Silver

2) Jacob Berg, philanthropic president of the Shalom Aleichem institute, established a Yiddish chair at Brandeis.

In the Day-Jewish Journal, A. Glantz re-

joices over these developments and makes two observations: 1) Is it not odd that Yiddish will be taught at Brandeis and is still untaught at the Jewish Theological Seminary and Yeshiva University?; 2) At the Hanuka festivals at the Madison Square Gardens, the Israel Bonds people ought to include a Yiddish presentation.

Forward Doesn't Claim

Lincoln as a Jew, But . . .

The Forward is often kidded for its tendency to "claim" notables as Jewish. Actually, this trend is not as noticeable as some say. But the Forward derives satisfaction from the fact that the most recent book on Abraham Lincoln, "The Almost Chosen People," has a Biblical ring and that the author, William J. Wolf, a non-Jew, in discussing the oft-debated question as to whether or not Lincoln was religious, points out that the Emancipator did not belong to a church but did often praise the Bible.

Few Americans knew the Bible better and few could write English prose in a style so similar to Scriptures. In his review of the book, which will attract special attention since two centennials are now approaching — that of Lincoln's election and that of the outbreak of the Civil War — Hillel Rogoff, Forward editor, seems to imply without specifying it, well if Lincoln wasn't Jewish, at least his ideals were.



Stars in Comedy

Lauren Bacall's newest starring role is in George Axelrod's new comedy, "Goodbye Charlie," at the Lyceum Theatre, 45th st., east of Broadway. Sydney Chaplin plays the leading role opposing Miss Bacall.

Funeral Home Gives \$72,000 to Charity

SAN FRANCISCO (P.O.) — A total of \$72,000 in profits from the operation of Sinai Memorial Chapel, the only community-owned Jewish funeral home in the U. S., were distributed this year, it was announced at the annual meeting. In the past six years, \$376,408 has been given to Jewish schools and institutions, plus \$33,000 to the Jewish Welfare Federation.

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Union of American Hebrew Congregations, 838 Fifth Ave. — RE 7-8200.
Union of Orthodox Jewish Congregations of America, 305 Broadway New York 7, N.Y. — BE 3-2220.

Packaged Pre-Cooked Meals For Israelis

TEL AVIV (P.O.) — The super-supermarket, the supermarket chain constructed in Israel by Detroit and Canadian interests, will soon market completely-packaged pre-cooked meals wrapped in tinfoil.

Bundestag Official Touring Israel

JERUSALEM (P.O.) — Dr. Carlo Schmid, vice-president of the West German Bundestag (parliament) is delivering a series of lectures in his 9-day tour of Israel.

I THINK AS I PLEASE

American Jewish Humor Shows Fears, Prejudices

By CARL ALPERT

NEW YORK CITY — As my visit to the United States draws to a close, and I gather my things together for the return to Israel, I find that I have accumulated a new collection of



Alpert

stories, anecdotes and jokes, the crop which like popular songs attain public favor for a while before yielding to new favorites. Perhaps the people tell also reveal something about them — their interests, prejudices, weaknesses. At any rate, the following are just a few that I have found to be enjoying top popularity in the American Jewish community at this time.

There is the story of the American Jewish businessman, on a trip to China, who heard that far in the interior was a congregation of Chinese Jews. After many difficulties he made his way there, arrived on a Sabbath, and entered the local synagogue. He found the building filled with

Chinese — yellow skin, slant eyes, pigtailed — wearing yarmelkes and taleisms, and davening fervently. He observed the whole thing with immense interest. At the close of the service, the president of the congregation approached him and inquired:

"We are glad to have visitors. Tell me, sir, are you Jewish?"

"Yes, I am Jewish," the American visitor replied.

The Chinaman looked him over with curiosity. "Do you know," he said, "You don't look it at all!"

While in San Francisco I was told about the Jewish chaplain at Alcatraz, who went out to "The Rock" on Yom Kippur to minister to the Jewish prisoners there. The local boys were disconsolate to find that there were only eight of them.

"Cheer up," the chaplain consoled them hopefully. "Maybe by next year we shall have 10 men!"

THE HEIGHTENING sharpness between the several wings of Judaism in America is also reflected in many of the stories making the rounds. A few years ago most of the stories were at

the expense of the traditional Jew or the Orthodox rabbi. Today I find that more of the tales regard the Reform Jew as the butt. I don't know what this proves.

One of the most popularly retold stories I heard, in almost every community, was about the man who bought himself an expensive Jaguar, and decided to have it launched with due ceremony. He went to his Orthodox rabbi and asked him to make a "brocho" over the Jaguar.

"What's a Jaguar," the rabbi asked innocently.

He went to the Conservative rabbi with the same request, and got a similar reply: the rabbi wasn't quite sure what a Jaguar was. And so he went to his Re-

form rabbi and asked him to make a "brocho" over the Jaguar. "What's a brocho?" inquired the Reform rabbi.

OF SIMILAR nature is the story making the rounds as to the basic difference between the three wings of Judaism. The difference can be ascertained from the way they say their blessings, so the story goes.

The Orthodox Jew says: Boruch ato adonoy elohenu, etc.

The Conservative Jew says: Boruch ato I don't know elohenu, etc.

The Reform Jew says: Boruch ato I deny elohenu, etc.

THERE IS the usual quota of inter-denominational jokes which

sound good when told but which can not be published lest they be construed as disturbing community good will. And of course, there are the perennial unprintable stories.

The number one story of the year, which I first heard in Boston, and then ran into again and again in every city I visited straight across the continent, is too long to tell here. Besides, whenever I tried to tell it folks admitted they had heard it already, though I thought my version especially well told. It is the tale of the Jewish gentleman, victim of an automobile accident, and the miracle at Lourdes. Its delicate and unexpected twist puts it in a class by itself. Let's all smile as if we have heard it told again.

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LOOK! here's your KOSHER SHOPPING GUIDE!

WHAT FOODS THESE MORSELS BE

Soups Are Warming and Filling for Icy Winter Days

By SARAH LIEBER

Happy, healthy, prosperous and most of all Peaceful New Year 1960, is my wish to everyone!

The month of January, at least in the east where I live, is bound to be cold, stormy and snowy. Everyone has a hearty appetite, and naturally needs more substantial food when the very act of crossing a street demands the expenditure of extra energy.

SO THIS IS the time for warming, filling soups. Sometimes they are sufficient for a lunch, with the addition of a salad. Or they may even be the main dish at a family dinner. Be sure to balance the vitamin and other nutritional intake by providing some raw fruits and vegetables to make up for the ones in the soup which have been cooked a long time.

If the soup has meat in it, serve that, too, or if not, be sure there are some nuts, legumes or other proteins in the meal. Above all, be sure the tureen or individual soup bowls are warmed before filling, and that the soup is hot enough for pleasure in eating.

BLACK BEAN SOUP

3 cups dried black beans
1 marrow bone
3 quarts water
1 clove garlic, minced
1 bay leaf

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pinch of thyme
2 onions, chopped
1 carrot, diced
salt and pepper to taste
slices of lemon for garnish
Soak the beans over night. Using the same water, add the bone, garlic, bay leaf and thyme and cook over low heat for two hours. Add carrot and onions and simmer one hour longer. Remove bone. Pour mixture through a sieve, a little at a time, or put through electric blender. Taste and add seasonings. If desired add a little wine. Serve hot with thin slices of lemon for garnish. Serves six to eight.

GREEK LEMON SOUP

4 cups well flavored beef stock (clear) or chicken broth
1/4 cup raw rice
3 eggs
juice of 1 lemon
salt and pepper to taste
Heat the broth in a saucepan. Add the rice and cover. Simmer over low flame until rice is tender, about 25 minutes. Beat eggs and lemon juice together. Add a small amount at a time of the hot stock, stirring constantly. Stir this mixture into the hot soup. Taste and adjust seasonings. A good way to use leftover soup stock. Serve hot with farfel or mandeln. Serves four.

CABBAGE SOUP

2 lbs. beef chuck in one piece
beef bones
2 quarts water
1 tbs. salt
1/4 tsp. pepper
1 19-oz. can tomatoes
1 onion
1 clove garlic
few sprigs of parsley
1 head cabbage, coarsely shredded
1 tbs. sugar
1 tbs. vinegar
dill seeds
1 bay leaf

Put bones, meat, tomatoes, salt, pepper and bay leaf in a soup pot. Simmer, covered for 1 1/2 hours. Add remaining ingredients except the dill seed. Con-

tinue simmering for 1 1/2 hours or until meat is very tender. Cut into small pieces. Remove bones and add marrow to the soup. Taste and adjust seasonings. Sprinkle with dill seed before serving. If fresh dill is available, use instead of seeds. Serves 8 to 10 generously.

LENTIL AND FRANKFURTER SOUP

1 lb. dried lentils
3 qts. water
1 soup bone
1 onion, chopped
1 clove garlic, minced
1 carrot chopped
1 stalk celery, chopped
1/4 tsp. dry mustard
1/2 lb. frankfurters, sliced
salt and pepper to taste

Wash lentils and soak in the water overnight. Do not drain. Using the same water add vegetables, bone and mustard. Simmer, covered for 2 hours or until lentils are very tender. Force through a sieve or a food mill. Taste and add salt and pepper. Add sliced franks and simmer for 10 minutes or until hot. If you have some liquid from boiling a smoked tongue or corned beef this may be used instead of the water. Adjust seasonings accordingly. Serves six.

LAMB AND BARLEY BROTH

2 lbs. breast of lamb, cut up salt
1/4 tsp. whole black peppers
1/2 cup pearl barley
1 leek, chopped
several sprigs of parsley, chopped
1 1/2 cups diced carrots
1/2 cup diced yellow turnip
3 medium onions, chopped
1 1/2 cups sliced celery or celery root
thyme to taste

Brown the lamb in a heavy pot, stirring frequently. Pour off excess fat. Add 2 quarts of water and salt, pepper and barley. Cover and simmer for 2 hours. Remove meat and trim off fat. Add meat cut into small pieces to soup. Add vegetables and simmer for 1/2 hour. Taste and adjust seasonings. Add thyme. Serves six.

Any of these soup recipes may be made quickly in your pressure pan. Be sure to follow directions for your particular cooker.

MAPLE CHOCOLATE JUMBLES

1 6-oz. pkg. (1 cup) semi-sweet chocolate morsels



3 tbsps. butter or margarine
1 tbs. water
1/2 cup maple flavored corn syrup
2 1/2 cups ready-to-eat cereal flakes
1/2 cup coarsely chopped nuts
1/2 cup raisins

Melt chocolate and butter over hot, not boiling water. Remove from heat. Add water and syrup and stir until smooth. Fold in cereal flakes, nuts and raisins. Drop by teaspoonfuls on wax paper lined baking sheet. Chill until firm. Nice for the children to work with. Makes about 2 1/2 dozen.

SPICED BROWN SUGAR BARS

1/2 cup sifted all purpose flour
1/4 tsp. salt
1/4 tsp. baking soda
1/4 tsp. ground cloves
1/2 tsp. ground cinnamon
1 cup coarsely chopped nuts
3/4 cup dark brown sugar, firmly packed
1 egg, well beaten
3 tbsps. melted butter or margarine

Sift together all dry ingredients. Mix with nuts and set aside for later use. Sift brown sugar and press out all lumps. Gradually beat into the egg. Add flour mixture and blend thoroughly. Turn into a well greased and lightly floured 8-inch square pan. Bake in pre-heated 350 degree oven 18 to 22 minutes or until a toothpick inserted in the center comes out clean. Cool in the pan. Cut into 20 bars. Dust with confectioners' sugar. Keeps well in tightly closed container.

SPICED PECANETTES

3/4 cup butter or margarine, softened
1/4 tsp. ground cloves
1/2 tsp. ground mace
1/2 tsp. ground ginger
1/2 cup sugar
1 cup chopped pecans
2 cups sifted all purpose flour

Mix butter or margarine with spices and beat until fluffy. Add sugar gradually. Stir in chopped nuts. Gradually blend in flour. Shape into 1 inch balls. Place on ungreased cookie sheets and bake in a pre-heated 325 degree oven 20 to 25 minutes or until very lightly browned. Do not



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overbake. Remove from pans and roll in confectioners' sugar. Makes about four dozen cookies.

A Word To The Wives:

The rule is: crisp cookies should be stored in containers which lets the air in. Soft cookies in a tightly covered container.

Most cakes and pies may be very successfully frozen for several weeks. Some keep in tightly covered tins. Just make sure to wrap securely in foil or plastic film for either storage method.



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WOMEN'S VIEWPOINT

Who Says the Iraqi Women Need to Envy U.S. Mothers?

By HELEN COHEN

In the December Hadassah Newsletter, Dr. Freda Noam writes of the work of the Katanon Health Center in Jerusalem's southern suburb, and one of her items has to do with the Jews who come from Oriental countries.

"IN IRAQ," she explains, "they lived in extended family groups. When a son married, he brought his wife home; the young couple and later their children went on living under the paternal roof and influence. The sisters-in-law shared all the work of the household under the authority of the mother-in-law, including cooking, washing and cleaning. The grandchildren were all brought up together."

"Despite the obvious drawbacks in this system," she continues, "there were many advantages. If a young mother was pregnant or ill, there was always someone to do her share of the work while she rested; if a child cried, there was always an aunt to pick it up."

IF YOU'LL pardon me, Dr. Noam, I must be nearsighted, I'm so busy noticing the advantages that I can't seem to make out any of the obvious drawbacks. Oh, all right. They were, perhaps, what some of our ranch-type residents would call, overcrowded. But I bet they didn't

notice; they were too busy living.

Why do you think so many married women, with children even, are going out to work? Partly, don't kid yourself, because they are lonely and bored, alone in that roomy house all day, with no one to talk to, till they get the feeling life is passing them by.

AND WHILE I wouldn't care to trade my washing machine for the human hands, just sharing the work makes it more pleasant. And as far as raising a big family is concerned, I pick their civilization over our's any day. Even with modern appliances, even with the help of a maid, today's mother in her one family home has too many different jobs for one woman to be able to handle efficiently alone. The times she must simultaneously (1) go about preparing a meal, (2) remember to take the baby to the bathroom, (3) separate two of the children who are not seeing eye to eye and (4) straighten the living room again because daddy is expected . . .

Like I keep saying, I'll take the good old days anytime.

AND WHILE the women from Iraq may not have minded learning the art of sleeping in real beds, sitting at tables on real chairs and eating with knife and fork, I wouldn't blame them at all if they balk at being cut up into one-family-unit homes.

Your Children are Your Ambassadors

By DONA Z. MEILACH

IN A GROWING suburban community, a new family joined the temple. The parents were friendly and pleasant. They participated in activities and helped on committees. But socially, they were not absorbed or accepted as quickly and wholly as they would have liked.

Why? There may have been several reasons. The one most gossiped about was, "Their children are monsters." Reports that their children misbehaved in Sunday school and public school filtered through the membership. The children had no respect for people or for property. They were sarcastic, trouble makers

and generally succeeded in disrupting the class to get more than their share of attention. They could not get along with other children.

IT IS A well known adage that the sins of the fathers are visited upon the children. In our modern society, these sins are revisited upon the parents.

How often do you judge parents by their children? Isn't it true that children reflect their parents attitudes? A child playing with your child swears or tells off-color jokes. Your first thought is, "He hears it at home."

ANOTHER child is always dirty and unkempt. You conclude

that it takes negligent parents to raise a negligent child. The parents reputation suffers.

When you meet children who are well mannered and reflect good breeding, you have respect for the parents.

So if children are mirrors of their environment, it follows that children are ambassadors of the thinking and training they get at home. If people think well of your children, they will think well of you.

Dona Meilach will be happy to answer any questions from readers. Names will not be revealed. Write to her at 9735 S. Vanderpool Ave., Chicago 43, Illinois.

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MUST DISCUSS ISSUES

WE THINK THE conference of rabbis and social workers held last week was long overdue. Its purpose was to promote "greater understanding and more fruitful co-operation between the rabbinate and the Jewish social worker."

The conference was long overdue because of the friction between these two groups of Jewish servants.

FIVE OR TEN years ago such a conference would have been only a showpiece, because the Jewish social worker only too often was Jewish by birth and not by conviction. That situation has been changed and we owe this to the National Jewish Welfare Board which launched the Janowsky survey, which showed the need for Jewish content in programs of Jewish centers.

We don't have a full report on the conference, but from newspaper accounts, we learn that this was another one of those meetings where you listen to speeches. Maybe this was the proper technique for the first meeting.

TO REALLY achieve anything, such a conference should take up the specific areas in which there could be a difference in objective as between the center and the rabbi (or the synagogue).

The problem areas are well known.

Should the center be kept open on the Sabbath? What about the swimming pool and the gym, are these violations of the Sabbath when they are open?

Conflict over this issue has split many a Jewish community.

But there are other problems, which if not as explosive, certainly warrant discussion.

WE ALL CAN recall the fight within the Jewish centers to sneak in a Jewish speaker in the center forums which were so prevalent a decade or two ago. In Indianapolis for instance, some of today's pillars of our synagogues, resisted a Jewish speaker on the grounds that the forums were not a project for the Jewish community but were a contribution to the intellectual development of the general community as a whole.

Those were the days!

FORTUNATELY THEY are behind us. The Jewish centers today, no less than the synagogues, make a handsome contribution to Jewish culture. They have a role to play today no less important than when they were the meeting ground for the Jewish community as a whole. The center director is no longer patronizing when it comes to something Jewish, and his concern for his role in the Jewish community is no less than that of the rabbi.

The center has some advantages over the synagogue in group work, and the synagogue has considerable advantage over the center in areas where it serves best. But both are essential, and their working together towards a common goal is important for the well-being of the kind of Jewish community we are currently in the process of developing.

LONG INVOCATIONS

WE RECENTLY attended two banquets in a period of three days, and found that a practice which has already been corrected outside of the New York area is still prevalent there.

At both the banquets, the invocations were speeches and hardly short ones. This is an imposition, and is so obviously so by the look on the faces of the audience that you would think that the rabbis involved would have more of a sense of public relations than to go on and on and on while people are standing before their plates awkwardly with heads bowed.

WE LONG AGO made a private vow to sit down and make our own blessing and start to eat whenever the rabbis go into orations like this. This is exactly what we did on both occasions.

Rabbis in parts of the country, from our observation, have long ago stopped seizing this opportunity to show off their forensic ability, and make only a short, few appropriate remarks, capped by the blessing over bread—the motzi.

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CHARLES ROTH, Executive Editor
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FRIDAY, JANUARY 1, 1960

The EDITOR'S CHAIR . . .

ADD TO THE other problems of a Jewish-sponsored university what to do about the teaching of history where such teaching conflicts with accepted Jewish views.

When our daughter, Miriam, was home for the holidays, she brought with her "An Introduction to the History of Western Tradition," a remarkable volume by Edgar N. Johnson, who now is a member of the Brandeis faculty.

THE VOLUME was not, of course, designed for a Jewish-sponsored university, even though it seeks to do justice to Judaism perhaps in a way more fair than most histories. And this may be the context in which a book and an author like this should be judged.

In any event, the book while paying high tribute to the prophets, considers Christianity as the moral successor to a faith which failed—Judaism. It also is anti-Zionist as will be seen from the following quotation:

"IT SEEMS strange today that many of the leaders of this people, after their melancholy search for safety from their tormentors, and after being virtually exterminated in Europe in the Nazi concentration camps, should have turned once again to the exclusive national hope of Zion, a special Palestine of their own. The best of their early prophets had pointed to another and more difficult way."

Johnson doesn't fail to credit Judaism with developing ethical monotheism. However it is to Christianity that he pays special tribute for having brought the activating force, which is moral good, as a dominant ingredient to western society.

SO YOU SEE the nature of the problem. Brandeis U. is beginning to pride itself on enrolling the sons and daughters of prominent Jewish families and of the Jewish leadership. Yet in its classes is taught the superiority of Christianity over Judaism.

WE HAVE CRITICIZED the operation of Brandeis U. in some areas, yet these are overshadowed by the achievements of what is already a university that is beginning to take its proper place among the top institutions of learning in the United States.

In connection with the problem we've outlined in this chair, we can only sympathize with the officials of Brandeis.

THE MAIN OBJECTIONS to Johnson from a Jewish point of view is that he considers the development of Judaism as having ended with the appearance of Christ, and while he is quick to point out the inadequacies

of Judaism, he doesn't at all apply the same critical standards to Christianity.

Because Johnson (unless he does it later on in the volume, which we doubt because the index gives no later reference to Jew) fails to include the later developments of Judaism through interpretations such as the Talmud and the rabbinical writings that followed, you get a picture of a truncated Judaism as if Jews today live under the conditions of Judaism prior to the dispersion.

JOHNSON ACCUSES Jews and Rome of the crucifixion of Jesus, which is historically not borne out by the best Christian scholarship today. He shows areas in which he has true knowledge of Judaism.

What is in effect a travesty on the dispersion and at the same time betrays ignorance of the fact that the Jews who did leave Palestine were so successful in converting pagans that it took a decree of the Catholic church armed with the death penalty to stem the trend, is shown in the following quotation.

"THE DREAMS of the prophets that a reconstructed Jewish nation would bring the world to Yahweh were likewise left unrealized. Before the Babylonian exile the Jews had begun the migration (dispersion, or Diaspora) that carried them ultimately to the ends of the earth. They took their Scriptures, the law and the synagogues with them, but they went out not to convert the world as missionaries, but to seek the wider economic opportunities denied them at home. In this respect they were so successful that, once a commercial skill had been combined with the proud, jealous, and exclusive loyalty to their own God and his religious law, they brought down on their heads the envy and resentment, the hatred and persecution of the people whose midst they settled. It remained for Christianity, under the stimulus of the prophetic zeal of Jesus, to return to the universalism of the Old Testament in Deutero-Isaiah."

THE FOLLOWING letter from Mrs. Ernest Metzger tells you about an activity developed out of our New York office where more of you who are organizational leaders (women) may want to know about.

Editor Jewish POST and OPINION
As a subscriber of your paper for several years through my husband's company (J. Strauss, 1107 Broadway) I was especially delighted to see how much you are doing in helping our Hadassah group have delightful luncheons.

We read your paper from cover to cover whenever my husband brings it home, and very often I use some of your topics at our meetings. Yesterday for our amateur show, I read your, "My Child and His" (P.O. Dec. 11), with great success.

I just felt I wanted to write you this as I am myself deeply concerned about things Jewish.

MRS. ERNEST METZGER
Forest Hills, Long Island

The advertising department has developed a free luncheon for women's organizations that works to the mutual advantage of women's group, which gets a delicious course luncheon at no cost, and at the same time to the advantage of the advertisers on our pages, who get to introduce their product to more Jewish women.

Here is the way it works:

THE ORGANIZATION contacts our New York office (84 Fifth Ave.) and a date for the luncheon and the menu are set. The women's group asks its members to bring as admission price to the luncheon labels for three of the five items on the menu. Since the women are in the food markets buying food all the time anyway, it is no problem for them to select items which are on the luncheon menu.

Another twist to this luncheon plan is that the organization can still charge \$2 per plate and ask for the labels too, and the luncheon becomes a fund-raising affair with everything coming in as clear profit.

WE HAVEN'T SAID much about this marvelous project because the first two luncheons (two in New York and one in Waterbury, Conn.) were in the nature of a run. But now we're ready to go ahead with steam, and it's up to you ladies to set your dates and clear them with our New York office. If you call the office, ask for Jerry Goldstein.

Since The POST and OPINION does not accept non-kosher advertising, you're assured of the strict kashrut of the luncheon.

Your Name

By N. PEARLROTH

Want to know what your name means? Address your questions to Mr. Pearlroth, National Jewish POST and OPINION, Box 1633, Indianapolis 6, Indiana.

DEAR MR. PEARLROTH: Can you please tell me the meaning of my family name. Wollman?—JACK WOLLMAN, Chicago, Ill.

WOLLMAN is a trade name derived from the trade of wool merchant. Your ancestor who first assumed this name was probably either a buyer, converter or exporter of wool. It is also possible that the name is a mutation of Waldman or Wildman both of which are a garbled form of David or Davidson. You failed to indicate the town or country of origin of your family. In the absence of such data precision is difficult.

DEAR MR. PEARLROTH: I would appreciate your telling me the origin of my family name, Strassheim. I was born in Krakow, Galicia. My father was born in Tarnow, Galicia.—LEON STRASSHEIM, Bronx, N. Y.

STRASSHEIM is a family name of geographical origin. Bavaria in Germany has two localities from which your name may stem. One is the village of Strasham near Forstern in Bavaria. The other is a small hamlet with a population of 21 nearby. There is also a Strassenheim, now incorporated in the city of Mannheim. Your name may be derived from any of these three. Galician Jews first assumed permanent family names in 1789 and your ancestor probably picked the name because of a family tradition of origin.



Pearlroth

FREEDOM OF THE PRESS

Letters must be typed or printed clearly double-spaced, on one side of the page only and should be no more than two pages long. Only letters bearing the writer's signature and address will be printed. The POST and OPINION reserves the right to condense letters. No material submitted to The POST and OPINION will be returned unless accompanied by a self-addressed stamped envelope.

Majority Rule Rejection
By Label Katz Is Hit

• Editor Jewish POST and OPINION
You are to be highly commended for urging more unity and coordination in the conduct of Jewish affairs, at least, in the form of the National Community Relations Advisory Council, which continues to be handicapped by the defection of two outstanding groups in Jewish life, namely: the American Jewish Committee and the B'nai B'rith.

I HAVE reference to your several recent editorials, especially the articles of Nov. 27 and Dec. 4, and I would like to say that next to importance to consistency in any publication is the matter of persistence, of pleading for the right cause over and over again, hammering away, until the force of argument penetrates even the impervious minds of some of our leaders or claimants to leadership.

In your argument with Label Katz, however, who, of course, is the president of B'nai B'rith, you missed the opportunity of strengthening your stand by refuting his statements (published on Nov. 27) on the matter of majority rule, which, of all modern and exalted ideas, and of all places in the United States, seems to have become a pernicious practice.

MR. KATZ should be asked whether the conventions and meetings of his organization are not decided by majority rule and whether majority rule is not practiced and observed in all the Jewish organizations in the United States beginning with major central bodies and ending with all local congregations, societies, lodges and clubs of every description.

SAMUEL L. GOLDMAN
New York City

Says Heine Agreed
On Shylock

• Editor Jewish POST and OPINION
Reading in your issue of Dec.

18 the article of Rabbi Weinstein that Shakespeare was not an anti-Semite because of his Shylock in "The Merchant of Venice" called to my mind that Heinrich Heine was of the same opinion. In his review of "The Merchant of Venice" Heine uses practically the same argument as Rabbi Weinstein but more elaborately. He mentions that he overheard a fine English lady at a performance of "The Merchant of Venice" in a London theatre say: "the poor man is wronged" meaning Shylock.

This goes to prove that other people were of the same opinion that Shakespeare shows up Shylock as much more sympathetic than his Christian neighbors, certainly more honest. Heine, who lamented in one of his poems that "No mass will be sung nor a Kaddish will be said in my dying day" understood it that way.

OSCAR H. LEVENSON
Allentown, Pa.

P. S., I am a new subscriber and find your paper to be of great interest and value to every Jew.

Asks for Readers Interested
In Backward, Delinquent Youth

• Editor Jewish POST and OPINION
In the course of trying to learn something about the famous slum district in Haifa, Wadi Salib, I visited several schools in the neighborhood. Four of them, intended for backward and delinquent children, deserve special notice. I take the liberty to call them to the attention of those of the readers who may have some knowledge and interest in backward and delinquent children.

I WANT TO make it clear: This is not a random appeal for funds. The financial aspect is only part of the story, and not a very large one at that. This is an appeal to a particular class of readers — teachers or others, who have had some experience in the subject or who have studied it and who would therefore be able to find a common language with the principals of the schools I have in mind.

I am, therefore, asking interested readers to write to one, two

or all of the principals of the following schools:

Dina Kurz, Gilboa School, 4 Hatam Street, Haifa.
David Kelter, Maavar School, 24 Ani Maamin Street, Haifa.
Itzhak Ginegar, UNO School, 33 UNO Avenue, Haifa.
Ruth Levin, Gil School, Hatishbi Street, Carmel, Haifa.

By communicating with the principal, you will be able to find out of what assistance you may be to them in their work in supplying them with literature and equipment and, I presume, in some cases useful advice.

OF THE FOUR schools mentioned, three are run for mentally retarded children and one (Maavar) for bright but delinquent children. The list I am giving and the appeal I am making is the result of personal visits, observation and consultation with two of the principals and a responsible social worker in Haifa.

M. Z. FRANK
Town Hall, Haifa, Israel

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Two National Bodies Hit For Non-Kosher Banquets

NEW YORK (P.O.) — The Rabbinical Council of American (Orthodox), firing opening guns in a campaign to assure that banquets of Jewish organizations are kosher announced this week that it had secured the promise of a reconsideration of its policies by the Anti-Defamation League of B'nai B'rith.

RABBI EMANUEL RACKMAN said that the ADL is looking into the matter seriously as the result of an exchange of letters between Benjamin Epstein, its national director, and the RCA. The statement said that negotiations are proceeding with other "groupings."

IT POINTED out that "it is peculiar and nonsensical for such organizations to speak out on matters of Jewish education, religion and philanthropy when they violate some of the holiest creeds of the Jewish faith and hold non-kosher banquets."

A similar campaign was launched against the American Jewish Committee.

Rabbi Rackman in a letter to John Slawson, executive vice-president of the Committee, expressed deep disturbance "that the dinner of the Committee set for Jan. 23 will be non-kosher."

THE LETTER urged reconsideration and asked that the function be arranged "in such a fashion that it be in keeping with requirements of Jewish tradition."

Rabbi Morris N. Kertzer, director of religious affairs of the Committee, told The POST and

OPINION that the RCA would achieve their objective if they would stress the positive factors in kashrut, as for example the AJCommittee-sponsored study of shehita (ritual slaughtering) when not a word came from the rabbinate in recognition of such an effort, or the fight of the president of the AJCommittee, Herbert Ehrmann in the Crown Supermarket kosher case in Massachusetts.

KERTZER explained that the Committee makes provision for kashrut for any members who wish it at their affairs.

"Why don't they (the RCA) do anything about the fact that in most cities in the U.S. there are no kosher facilities?", Kertzer asked. He added that at its banquets the Committee never serves any pork products or shrimp, etc.

Rabbi Bernard Twersky, publicity director of the RCA, intimated that a number of "great rabbis" might resign from the American Jewish Committee if the policy on non-kosher banquets were not changed. He declined to name the rabbis.

THE FIRE against the ADL stemmed from the non-kosher banquet of the Joint Defense Appeal, the fund-raising arm of the American Jewish Committee and the ADL, on Dec. 12 at the Waldorf Astoria.

Several B'nai B'rith lodges in Manhattan and Brooklyn were also the target of the RCA kashrut drive.

BOOKS

New Encyclopedic Work Tells Jewish Views On Abortion, Dissection, Artificial Insemination

JEWISH MEDICAL ETHICS, by Immanuel Jakobovits, \$6.00 (Philosophical Library).

Throughout history Jewish scholars have displayed a special aptitude for and interest in the science of medicine. Immemorially great rabbis have practiced the profession, and they



have proved as concerned with the ethics of their labors as much as with healing itself. (The reviewer's father was both rabbi and physician, and among other matters here recorded would have been interested in the laws concerning payment for Sabbath visits; he accepted no money, hence was frequently called on his day of rest.)

What Dr. Jakobovits has done

is not merely record certain ethical problems, but recount every Judaic or cognate reference to matters medical — his work is very nearly encyclopedic. Such subject as abortion, euthanasia, dissection, faith healing, magic, and artificial insemination are discussed from the Jewish and general points of view, with in-

cidents and judgements culled from the widest research.

The tremendous annotation and bibliographies give evidence of the vastness of the writer's studies. Once chief rabbi of Ireland, he is now leader of New York's Fifth Avenue Synagogue. His father-in-law, famed Dr. Elie Munk, contributed the foreword.

ABRAHAM BURSTEIN

DEATHS

Death Takes Wife Of Levi Eshkol

TIBERIAS (P.O.) — Mrs. Elise Eshkol, wife of Levi Eshkol, minister of finance, was buried here with dignitaries of the state in attendance. Mrs. Eshkol had been a founder of the Working Women's Council and a member of its executive.

PROF. ALFRED BONNE

JERUSALEM (P.O.) — Prof. Alfred Bonne, considered Israel's

leading economist, and dean of the Hebrew U. department of economics, died here after a long illness. He was 60 years old.

HARRY FIERST

NEW YORK (P.O.) — Veteran Zionist leader Harry P. Fierst died here after a brief illness. He was 76 years old. He was a former president of the Mt. Vernon Young Men's Hebrew Association.

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